668 Based on our experience with Soviet Russia, there can be
186 little doubt that the Chinese Communist propaganda has been,
or will be, successful in building up a tremendous feeling
for nation and nationality, an artificial and overemphasized
pride for everything which is China or Chinese. The Chinese society
[182] in the Northwest might be described as stable and united because
of its common history, common language, common beliefs,
common pattern of living (agriculture by means of irrigation
accounting for ninety-five percent) and common fate. We do not
refer to the artificial stability and unity enforced by secret
police and military garrisons which might turn into a genuine
stability like that in Russia after a long period of propaganda.
Training of the younger generation and making propagandistic
use of political mistakes committed by other powers, like
Hitler's lost war against Russia, which was the last step in
developing a final and real unity among Russians.

563 Turning back to the minorities, we can say that the Turks
795 and the Chinese Muslims do have a sense of mission in
797 regard to their religion. For centuries the Muslim has been
668 taught to fight and to convert the "non-believers" to the "only
true faith on earth": Islam (Mohammedanism). How strong
their feeling is in regard to their religion may be seen from
the fact that the Communist regime avoids carefully interference
in religious matters and even permits every religious activity
to continue, including the pilgrimage to Mecca. Of course,
the average Muslim is hardly aware of the fact that the top
level Muslim leadership is under complete control of the Com-
563 munist regime. As a religious group the Turks (Eastern
795 Turks, Salars, Kirghiz, Kazakhs and some small islamized
Tibetan clans) and the Dungans (Chinese Muslims) are united
to a certain degree and they do have a sense of common
destiny, repeatedly brought forward, when political events
showed that they considered themselves one single group,
imbued with common fate, which culminated in their idea
and highest aim: the attempt to erect their own Islamic
Empire and realm, an attempt which cost hecatombs of blood
but never came true. Their perception and conviction that
the support of their highest spiritual leaders, first the Caliph
of Baghdad, then the Sultan of Constantinople and finally the
Great Mufti of Jerusalem (in spite of Stalin's and Ata Turk's
discouraging denoucement of any Pan-Islamic or Pan-Turkic
movement) developed their group feeling and group conscious-
ness.

563 As far as the Mongols of the Northwest are concerned, it
can be stated that because of their geographical separation
[795] (see map of ethnic groups) political disunion was inevitable.
However, as an ethnic and religious group (the Mongols are

civilization. The former provinces of Ninghsia, Chinghai, and Sinkiang are China's frontier dependencies. While Ninghsia was part of Inner Mongolia and Sinkiang is the homeland of the Turkic peoples, Chinghai forms a transitional area between the Tibetans and Mongols on the southwest and northeast as well as between the Chinese and Uighurs in the southeast and northwest repsectively. Although these borderlands were first brought under China's political control during the Han Dynasty at the beginning of the Christian Era, their political ties to China were not consolidated until recently.

In order to check Tzarist Russia's aggression towards Chinese Turkestan (Sinkiang) after her occupation of the Ili valley, China sent an expedition under General Tso Tsung-t'ang in 1871 to reconquer the region and to make it a province under the name of Sinkiang (literally "New Dominion") in 1881.

In view of Russia's continued southward encroachment from Siberia upon Outer Mongolia and Britain's from India northward to Tibet during the Chinese Revolution at the end of the Manchu Dynasty in 1910-1912, China carved Ninghsia out of Inner Mongolia and Chinghai out of greater Tibet, thereby creating two special districts with Yin-chuan and Hsi-ning as their centers under the provincial administration of Kansu in 1913. By 1928, they were made into two separate provinces. However, quite unexpectedly, following the formation of the Inner Mongolian Autonomy, the province of Ninghsia was abolished and has been added to Kansu province in 1955. (In May 1956 the Alashan and Edsingol regions have been detached from Kansu province and incorporated into the Inner Mongolian Autonomous Region. Precise boundary demarcations are not yet known.) Although the political control over these frontier dependencies of Sinkiang, Chinhai, and Ninghsia has been strengthened gradually by the subsequent changes of their administrative status in relation to China, they still remain as "pale" areas in the distribution of Chinese population and culture. That is, the inhabitants of these borderlands are essentially ethnic minority peoples such as Mongols, Tibetans, Uighurs, Monguors, Khirgiz, Kazakhs, etc. They are non-han Chinese peoples with an increasing touch of Chinese cultural influence and an increasing number of Chinese elements among the various native groups.

The annexation of these frontier territories to China has brought about an artificial connection between the Chinese and the non-Han Chinese minority peoples, both nomads and settlers. Until now, the natives do not seem to have been influenced much by administrative unity. Not much sympathy is exchanged between the Chinese and Lamaist Tibetan or Mongol; even less

between the Moslems and the Lamaists.

As a result of the aforesaid complexity of its geographic basis as well as its intricate historical and political background, the Northwest's population problems are as complicated as its intermingling ethnic composition. For many years, the extreme northwestern province of Sinkiang suffered from continual conflict between China and Russia, although with the introduction of the Communist regime, the conflict seems at least temporarily resolved.

The development of industrialization in present day China is concentrated in the Northwest. New towns have been emerging in barren mountains and in deserts, such as Shih-yu-ho (near Yü-men), Tu-shan-tzu, (south of Wu-su) and Shih-ho-tzu on the western highway of Urumchi between the towns of Manas (Sui-lai) and Ulan-Wusu. The first two sprang up because of the drilling of promising oil wells in the Chi-lien and Tien-shan mountains.

The China Academy of Sciences announced in December, 1955, that in 1956 a number of new research divisions will be established in the Northwest: a Petroleum Research Bureau in Lanchow of Kansu, an Agro-biology Bureau in Wu-kung, Shensi, an Archaeological Research Bureau in Sian, a Geo-physical Research Bureau and a Veterinary Research Bureau. (Jen-min jih-pao Dec. 16, 1955; NCNA. May 11, 1956).

Last November, the Northwest Branch of the China Academy of Sciences held a meeting at which, with the assistance of the Russian Korshekov an ambitious plan was formulated for the economic development of the Northwest in the coming fifteen years, with emphasis on survey of natural resources, study of petroleum and rare metals, exploitation of non-ferrous metals, agronomy, soil science and animal husbandry. In these discussions, the professors of three schools of higher education, the Northwest University, the Northwest Industrial College, and the Northwest Agricultural College, took an active part. (Kuang-ming jih-pao Dec. 13, 1955; NCNA. May 11, 1956).

B. General Distribution and Regional Characteristics.

The Northwest Region has an average density of 28.6 persons per square mile, as compared with the average density of 160 per square miles for the whole country. It has the smallest number in population among all the major regions of China, as the following shows:

Major Regions	Population (1953 Census)
North China	55,749,000
Northeast China	41,732,000
East China	162,682,000
Central and South China	176,331,000

1: Washington S-4 (no date) 1956 AF13 Northwest China AF13

V. The Chinese Moslems

*563 795 [162] A. Population

According to Paul Cwick, there are about 100,000 Chinese Moslems living in Sinkiang, about 300,000 in Ning-hsia, about 1,500,000 in Kansu and about 138,000 in Chinghai. For China as a whole the total figure amounts to 3,599,350.

1. Physical characteristics and economic activities

*563 795 144 142 The overwhelming majority of Chinese Moslems seem to be of Chinese extraction, but undoubtedly there are Chinese Moslems of Turkish and Indo-European extraction. The latter origin can be deduced from statements made by Father Cwick. He says that many Chinese Moslems of Chinghai have blond hair, blue eyes and prominent eagle-noses. Filchner says that the Hui-hui (the Chinese term for the Moslems) are different from the Chinese, having taller and stronger bodies, oval skull shape and prominent noses. *563 795 181 Fuad Kazak states that the Chinese Moslems (also called Dungans) also differ from the Chinese in terms of their martial tendencies. Certainly their numerous uprising affirm this statement. Father Schram reports some Chinese sayings about the Chinese Moslems: "One Moslem asleep is more intelligent than ten wide awake Chinese," or; "The food of the Moslems is tasteful, but their words are not to be trusted," and "out of ten Moslems nine are thieves." All report concordantly that the Chinese Moslems are very eager, keen, shrewd, and successful traders and merchants, farmers [441] and innkeepers. They are known for their skilled salesmanship "in the grain trade and the buying and selling of horses, mules, oxen, sheep, wool, hides and lamb skins." (Schram) [505] The Chinese Moslems also have a near monopoly on the boat and raft traffic of the upper course of the Yellow River.

2. Religion

*563 795 771 Some of the Chinese Moslems believe in the Sunna tradition and part believe in the Shia. Many Chinese Moslems still exercise Sufism (mystical submergence into the idea of God, mystical meditations and so forth). While the Sunna-believers stick to the traditional Islamic interpretation and the commandments of the Koran, the Shia-believers do not recognize hereditary religious leadership. Since everybody "who is graced by God" can become a religious leader, the Shia believers are split into many groups.

3. Relations with other groups

a. Chinese

*563 795 186 The Chinese consider the Chinese Moslems as foreigners and even barbarians. The animosity between these two groups is extraordinarily violent. The Chinese Moslems have never missed an occasion to annihilate the Chinese as, for instance, in the second half of the eighteenth century when the northwest of China

saw tremendous uprisings. But the Chinese shared in this violence. When they defeated the Moslems, it was their custom to massacre even women and children. (see section on Attitudes and Reactions)

b. Turks

The Chinese Moslems are on good terms with the Turks, and are reported to have feelings of kinship with them. Generally, this has been true even though the uprising of the 1930's ended in skirmishes between Chinese Moslems and the Turks.

B. History of Islam in Kansu

There are no exact data on the introduction of Islam into Northwest China, but it is believed that the major conversion to the religion of Islam took place during or after the Yüan dynasty (1260-1306). It is unlikely that the first conversion appeared as early as the end of the Tang dynasty (618-906). Richard Wilhelm states, and it is true, that the first Moslem missionaries came to China at the end of the seventh century (Richard Wilhelm, Geschichte der chinesischen Kulture, München, 1928, 238 ff). Islam came to China by two routes, through Turkestan and then from Canton.

The first Moslem revolt took place in Kansu as early as 1648. Two hundred years later Yaqub Beg (1865-1877) ruled the newly-established Islamic empire from Kashgar. Russia, England, and Turkey officially recognized him. Yaqub Beg had an army of 50,000 men.

The Moslems of Kansu tried to establish another Islamic empire (1861-1874). They conquered the western part of Mongolia, but the T'ung-chih emperor (1861-1875) defeated them completely. Another uprising in 1895 was equally unsuccessful.

When the Communists took over Northwest China in 1949-1950, they granted the Chinese Moslems the rights of religious freedom and autonomy. (see section on Constitutional System)

The communities of Chinese Moslems adopted the classical Arabian educational system, i.e., each mosque has so-called medresse (schools) connected with it, where boys are taught to read the Koran, etc. This is one reason why illiteracy is so seldom found among Chinese Moslems.

VI. The Indo-Europeans of the Northwest

A. The Tajiks or Iranians or Sarikolis

1. General characteristics

In the southwestern part of Sinkiang there lives a small Iranian tribe called Tajiks, Iranians or Sarikolis, who are farmers, merchants and traders. They have a reputation for being very intelligent. They speak an Iranian dialect which is very closely related to Persian. The Tajiks very often speak Turkish as a second language, and the merchants even speak Chinese.

/Chinese Moslems (Dungans)/

within the railings in the mosque and read the Koran, wear white or green turbans, the leader's turban being more elaborate, with a tassel hanging down the back. Common people wear pointed octagonal caps of white, red or black, the color distinguishing the sect to which they belong.

Some women dress differently from the Chinese women, and wear a sort of turban hat. Ordinarily their dresses are in dark colors, but they may wear gay colors for festivals. According to ancient custom they must veil their faces in the presence of men, but this custom was abandoned long ago.

In cities and towns where the Chinese Moslems dress exactly like the Han Chinese, the men can be distinguished by their physical build and features, but the women are not easily recognized.

d. Occupation

Most Chinese Moslems are business men and traders, and most of them also farm. As farmers they are not equal to the Han Chinese, but they excel in dealing with cattle and everywhere they monopolize the beef and sheep trade. They are also merchants, bakers, workers in jade, money changers, and inn and restaurant keepers.

Outside a Moslem-owned restaurant there hangs a sign displaying a water pot surmounted by a dress hat, and two Chinese characters, Hui-hui. The pot signifies ceremonial cleanliness and guarantees that no pork is used. The hat indicates respect to customers. There are also two Chinese characters on the tea pot, meaning "Pure and True."

Formerly their religion forebade the Moslems to become money-lenders, barbers, fortune-tellers, actors, or servants or apprentices to the Chinese. How strictly the people now observe this taboo is not known.

3. Social values

a. Group spirit

The we-feeling is very strong among the Dungans. The whole group will sacrifice time and money for an individual oppressed by outsiders, and fight for him until justice prevails. Endowed with a courageous nature, the Moslem man is willing to sacrifice his life for the welfare of the group.

This spirit is shown by overt expression in daily social relationships. The Chinese title Lao-piao (old cousin) is applied even to a stranger of the same religious faith. The word old signifies respect; cousin signifies blood relationship. Hence Lao-piao indicates a feeling of closeness toward all members of the faith. Another expression of this feeling is found in the saying that "every Moslem in the world belongs to the same family."

b. Concept of charity

Many of the values in Chinese Moslem society are based upon

S N 563 183 799 431 (651) religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 562 796 935 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 570 799 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

S N 563 • 186 d. Racial superiority

The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a united front toward the Chinese and the rest of the world.

S N (798)

/Chinese, Chinese Moslems and Sedentary Tibetans/

484 712 cities and the great waterways of China, and had traversed her wide plains by the iron track at speed which seemed fabulous to the owners of these little shops. The static inhabitants saw them come, heard them talk, watched them go, but failed to understand the matters of which they spoke, for, to them everything which they had never seen was unreal, vague, remote and seemed to bear no relation to daily life. Enough for them that today they [432] had sold three boxes of matches, two packets of cigarettes and handful of salt. They cared little for travellers' tales and probably believed none of them....

712 512 [701] [352] [276] The restless soldiers of the garrison rushed to and from the large town, but the old inhabitants cared for none of these things, and when the fortress gates were closed each night they put up the shutters of the little shops and crept under miserable coverlets to lie on the mud kangs, fill their opium pipes and escape into the land of illusion and dreams, which was the only wider horizon that they knew." (pp. 17-20).

361 443 [86] While she was visiting in Tun-huang Miss Cable observed: "The people of Tunwhang (Tun-huang) viewed themselves as the elite of Gobi land, and were abnormally proud of their oasis. They had plenty of money to spend and opened their markets freely to goods from other places, but prided themselves on being a self-supporting community, not only in respect of food, but also in regard to brides and bridegrooms, and they did not approve of marriages arranged between their own children and those of other towns." (ibid.) The people in this district were very conservative. 181 436 441 "One sign of its deep-seated conservatism," observed Miss Cable, "was the backward system of money exchange which it retained. Long after the silver dollar had become the common basis of coinage on the main road, Tunhwang businessmen looked askance at it, and preferred the shoe of silver which was chipped down, weighed up and exchanged for copper coinage. Here again Tunhwang set its standard by allowing one hundred worn and valueless cash to be introduced into each string of a thousand. It became therefore worthwhile to collect these useless copers in other towns, cart them to Tunhwang and dispose of them there. When the reluctance to admit the silver dollar was finally overcome, merchants still discriminated between different issues and refused one or the other according to fancy. The coin stamped with the dragon was depreciated in favor of one designated as the 'standing man' which was Hongkong currency. The dollar bearing the head of Yuan Shih-kai found favor, and for some reason the third-year issue was more highly valued than any other, but when a new coin stamped with the head of Sun Yat-sen appeared, this Gobi town absolutely refused to recognize it because the new president's effigy was small and unimpressive. No other explanation was offered than the words 'The head seems small', but no one would use it.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

vegetable wax, cotton, hemp, hides, bristles, edible wood fungus, tobacco, indigo, paper, cane sugar, straw braid, etc., of which the most important is the wood oil[1], crushed out of the seeds of an apple-like fruit ripe in the autumn. Coal, iron, copper, gold, silver, antimony, and asbestos, and perhaps other minerals, exist in the neighbourhood. As a result the basin of the upper Han is one of the most prosperous regions in the whole of China and the population one of the wealthiest. Rice is usually cheaper even than in Szechuan. But in spite of its prosperity the region is isolated and backward as regards foreign improvements, and will probably undergo a very rapid development when tapped by a railway. It is one of the anomalies of modern China that this rich well-populated region and also the productive wheat and cotton-growing prairies of the Wei River valley should still be without railway communication, though neither are really difficult to get at.

The population of Hsingan is somewhat rough, not over friendly to foreigners, and strongly tainted with secret society influence, and compares unfavourably with that of Hanchung and the towns further up the valley, which have been populated by the more kindly Szechuanese. There is a considerable Mahomedan community of immigrants from Kansu, who as elsewhere keep very much to themselves.

The Han River is of course the main artery of communication. To Hankow downstream takes one to three weeks according to the state of the water, and the return journey upstream one to two months. Steam navigation on the upper Han seems to be out of the question owing to the shallows, shifting channels, and rapids. The worst rapids, some of which are very dangerous, lie between Yang Hsien (at the lower end of the Hanchung plain) and Hsingan.

There is good pheasant, partridge, and wild-fowl shooting to be had round Hsingan, and immediately to the south lies a very wild and sparsely-inhabited mountain region on the borders of Shensi, Hupei, and Szechuan, which is said to harbour all kinds of big game, such as deer, goat, pig, bear, leopard, and even the tiger.

[1] Wood oil is nowadays one of the most important articles of the China export trade; the trees flourish on bare stony mountain sides incapable of other cultivation, and are worth studying from the point of view of afforestation generally.

2: Teichman G-5 (1919) 1921 AF13 Northwest China AF13

through a sort of local government. In other parts of China the Mahomedans are mostly indistinguishable externally from the rest of the Chinese population; but in Kansu, apart from the Salas, who are of a distinctly Central Asiatic type, my experience was that the faces of most of the Mahomedans are somehow different from the Chinese; they are in any case usually rendered noticeable by their white caps. Foreign scholars attach importance to the early Arab intercourse by sea, but all the Chinese with whom I discussed the question of Islam in China agreed that it came overland from Central Asia, and this is probably true of the North and North West at any rate, which, apart from Yunnan, are the regions where Mahomedanism counts.

The Mahomedan population of Kansu, decimated by the great rebellion, is now recovering and increasing again as the result of many years of comparative peace. Apart from natural increase by births and, after the Chinese fashion, by adoptions, there are a certain number of conversions; these are due rather to expediency than to religious conviction, but the converts having once adopted Islam, appear usually to become good and zealous Moslems. The Chinese as a race seem to require stiffening by a virile religion of some kind, and the effects of Mahomedanism on the characters of those among them who embrace it appear remarkable, and give rise to curious speculations.

It may briefly be stated here that the Mahomedans of North West China, in spite of their religious connection with Turkey and the intrigues of enemy agents, have throughout the War remained absolutely loyal to the Chinese Government.

The relations between the Moslems and the foreign missionaries are comparatively good, so long as religious questions are not concerned. Even in religious matters they agree with the foreigner up to a certain point, since they consider that both they and the missionaries worship the only true God, in contrast to the idolatrous Chinese. It is only when the divinity of Jesus, whom they regard as a prophet but not divine, is raised that they join issue with the foreigner, and then they become inexorably hostile. The early history of Protestant missions in China contains many references to assistance received from the Mahomedans

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I eat	-	wu tschilarä
bread	-	borzordeno
Buddha	-	skopdyo renbodye
living Buddha	-	Yerech'tuch' te
tea	-	dya
teacup	-	aira
sky	-	tingere
temple	-	larang
horse	-	more
mule	-	lossa
plough	-	radschar fulin (Mongolian on Koko Nor: diasse, meaning "tool" in Chinese)
house	-	ger
tent	-	re (black tents: mongu bau /Chinese/ the Mongolian tents)
ride horseback	-	moru h'anä
walk	-	so wade
I came	-	tschüre wu
I went	-	tschisch tschewu

563
101 The Tu ren of Wei yüan bu told me they were Mongols. In their own language they call themselves mongrolken, and while they call the other, actual Mongols of the region h'ara monggo, that is: black Mongolians, they speak of themselves as the "white" or "yellow" ones. Most of them are farmers today, like the Chinese who afterwards immigrated. Many of them are very proud and self-conscious and regard themselves as very special and much better and more aristocratic than the Chinese and Tibetans. Nor do they like the real Mongols. This is obvious from the epithet h'ara meaning "black" which they give them, for this is of course synonymous with "bad," while they themselves are the tsah'an, the white or good sheep. In Chinese they refer to themselves as "Tu ren." In a valley west of Wei yüan bu they told me: "We are Tu gu h'u ren; and we are the ones who came here first." It is true, I did not find many of those who called themselves Tu gu h'u ren (often also pronounced: Tu gu h'ung), probably 2,000 at the most, and they did not have their own prince but were directly subject to the hsien of Hsining and Niem be. They told me: "We carried on farming here when all the others were still wild and uncivilized." (2)

[186]

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2. Wieger, S.J., Textes historiques, Vol. II, p. 1070

the ground. This pine forest belongs to the monastery and nothing is permitted to disturb its peace. Hares and marmots in great numbers have set up their homes here. No one is permitted to hunt the animals for according to the lamaistic doctrine of the cycle of all living things, it is possible that souls after death may be forced to assume the shape of an animal, that is, be reborn as animals because they did not withstand the temptations of this world. Thus, during their lifetime as human beings they did not achieve perfection and holiness, but retrogressed, and it is believed that these poor souls usually do not travel far but are reborn close at hand. An old priest showed me a marmot which had made its burrow near his house, and assured me in all seriousness: "This was my brother before he died. He was a priest of this monastery and had to assume this animal's body as a punishment for his omissions."

I visited the Dunkur monastery on April 20, that is, on the twenty-eighth of the third Tibetan moon month, because on this and the following day a fair took place there and the people of the entire vicinity gathered there. People drank, prayed and amused themselves royally. Chinese from Dankar and Hsining had also come, but only as shopkeepers and owners of eating houses. The Chinese is attracted to the Tibetan festivals not for religious reasons but for commercial reasons The Chinese are not like the Tibetans, blindly trusting everything that the lamas say. To be sure, the Chinaman is also a Buddhist, and remarkably similar to the Tibetan in his faith as well as in his way of life and customs; in fact, perhaps Tibetans and Chinese - especially when both are farmers - feel more kinship with one another than the Chinese and Mohammedans who hate and scorn one another. But as far as character is concerned there is an enormous difference between Chinese and Tibetans even at the border. The Chinese is much more skeptically and critically inclined. He is conscious of being more highly civilized. Even the simplest Chinese farmer feels that he belongs to a privileged race and is a member of a great and rich state. But this higher level of culture has brought with it many cares which the Tibetan, the Fan tse, the barbarian, does not know. The Chinese is like the European, proud of thousands of minor things, all of which, however, only plague him. The majority of Chinese, in their greater struggle for their daily bread, have forfeited a natural simplicity and guilelessness as compared to their neighbors. The Tibetans, especially the nomads, enjoy their pleasures far more. I never saw as many jolly faces at any of the Chinese festivals /282/ as I did at the fairs in Tibet. Indeed, the very love of color of these people and their various customs make one's heart sing.

[i.e., around the Dunkur monastery.—Analyst]

N.W. China AF13
Kalmyk

631 on page 313 of the Mongol Lobdzang Dandsin in 1723, against Chinese suzerainty. Since that time the small Mongol barons or earls - or whatever one chooses to call them - are banner leaders directly subject to the Chinese government. When the small canton of Schang rdi was left without a leader more than 200 years ago, the Mongol aristocrats presented the manor estate to the Dalai Lama and the Lhasa government, because they were unable to agree as to who among them was to inherit it. At that time they were not even obliged to ask permission of the Chinese government to do this. Now Lhasa sends a kampo, a high Tibetan priest from Tashelhunpo (corresponding to a bishop in the hierarchy), thither, who levies taxes for his government and is replaced every three years. The Schang territory, because it belongs to Lhasa, has become a place of refuge for all those who have reason to fear Chinese justice. Since the autumn of 1904 the Pamba group of the Gân ts'a tribe is also living here, the same who, the summer before, murdered a good acquaintance of mine, the amban interpreter Ts'ai on the north shore of the Koko Nor. It was Ts'ai's official duty to visit thirty families. A dispute arose and when Ts'ai was about to depart and step out of a tent, the people collapsed it over his head and stabbed him through the tent wall. The group then packed up their belongings immediately and set out for Tsaidam, the dominion of Schang rdi. The custom of the inviolable right of hospitality is unknown to the Tibetans. They can murder and plunder a guest in their tent without scruple. This fact was confirmed by all the Chinese merchants whom I questioned. They can be kept within bounds only by good weapons and
● [186] a resolute bearing. Chinese never trust the Fan tse; on the contrary, they believe them capable of any kind of betrayal and baseness. They say: "The Fan tse is like a dog; if you show fear, it gives him courage and he gets more and more impudent. But if you deal harshly with him, he draws in his claws and never stirs."

However, this knowledge does not help the Kansu government very much. In the last thirty years it has pulled itself together sufficiently to deal only one good blow at the Tibetans. This was the result of pressure brought to bear by the French, when the murder of Dutreuil de Rhins had to be avenged. But the Kansu officials miscalculated this corrective expedition so dearly, that the central government in Peking is loathe to consider such undertakings. It is true, the money for this expedition largely flowed into the pockets of the officers. No one speaks more of "face saving" /337/ than the Kansu people, but that is not affected by the fact that since 1800

[text continues on p. 565]